

LESSON 71. Far Past Tense

Vocabulary

umuganî - parable, proverb

urugeendo - journey

gutiinda (-nze) - to be late

gutêekereza (-je) - to think, think about

ingeso - custom, habit

gucâ (-ciye) umuganî - to tell a proverb, parable

gutêguura (-ye) - to prepare

kwiibagirwa (-we) - to forget

141. You learned that the ordinary past tense is used in speaking of that which has been done today. For more distant times, yesterday or before, use the **far past tense**, of which the tense sign is **-(a)âra-**. Thus, there is: personal prefix + tense sign -aâra- + past stem: twaâra-koze - we worked, yaâra-kiye - he went away.

1) Note the 'disjunct' form when nothing follows the verb within the clause except cyaane or ati:

nâra-kôze - I worked

wâra-kôze - you worked

yâra-kôze - he, she worked

twaâra-kôze - we worked

mwaâra-kôze - you worked

baâra-kôze - they worked

In the singular, the first â of **-âra-** is short, in the plural it is long. Both are high tones. Remember that for past time today the tones are low. Vowel-stem verbs follow the regular rule: naribagiwe - I forgot; waribagiwe - you forgot; yaribagiwe - he forgot, etc.

2) If something follows the verb ('conjunct' form), the **-ra** is dropped (but **-â** retained) giving the appearance of the ordinary past, but the tone is high instead of low.

nâkoze

twaâkoze

wâkoze

twaâkoze

yâkoze

baâkoze

Note the short â in the singular, but long (ââ) in the plural as in 1).

3) In dependent clauses and in the negative, though the time is far distant, the **-ra** is omitted. However, the tone distinctions remain the same.

Note: You will hear and see exceptions to rules 2) and 3).

Exercises:

I. Translate into English:

1. Yesu yaciye imigani myinshi, kandi abantu benshi baramukurikiye. 2. Umugabo yagize ingeso mbi cyane, nyamara nyuma yaraziretse. 3. Twateguye neza ibintu byacu byose. 4. Nagiye mu kindi gihugu mu kwezi kwa gatanu. 5. Abahungu batinze kenshi mu ishuri kuko bavuye kure. 6. Ejo twarabategereje, ariko ntimwaje. Yee, twaribagiwe. 7. Abana batwinginze ngo tubajyane, kandi twarabyemeye. 8. Umubyeyi wanjye yambwiye kwasa inkwi, kandi narabikoze. 9. Utegure ameza neza, kuko dufite abashyitsi kandi bavuye kure. 10. Umwigisha afite ingeso yo guca imigani iminsi yose.

II. Translate into Kinyarwanda:

1. The people heard the Gospel; they thought about it much (add -ho to end of verb). 2. The boys prepared much food because they went on a long journey. 3. The workmen carried large boxes on their heads. 4. I waited a whole day to see the European. 5. The old man told many proverbs to teach the young men. 6. Didn't you go to help build the church? Yes, we went. 7. The girls prepared their clothes nicely because they wanted to go to school. 8. Did you (pl.) hear that thieves stole the rich man's cows? What did you think about it? (add -ho to end of verb). 9. We were late to arrive there, but we wanted to enter in order to see the leaders (important men). 10. The pastor (umupasitori) spoke very good words; afterward many sinners were saved.

LESSON 72. Negative of Far Past

Vocabulary

impaamba - food for a journey

keêra - long ago, long time in future

gutabaara (-ye) - to help, go to assistance of

kwîiruka (-tse) - to run, run away

kureemba (-mbye) - to be very ill (almost dying)

gushîra (-ze) - to finish (int.), be all gone, end (int.)

Note: **gushîra** is common in expressions like: mu cyumweru gishize - last week; mu kwezi gushize - last month; ifu irashize - the flour is all gone. "Next week" is: mu cyumweru gitaha.

142. For the negative of the far past, **-ra-** is dropped, making it resemble the ordinary past but the tone remains high (and may be shifted to the right): sinagiye, ntiwaâgiye, sinasomye, etc.

143. **Sentence order.** You learned that when both an indirect object pronoun and a direct one come in the same verb, the direct precedes the indirect. However, when both a direct and an indirect object follow the verb, the indirect is usually first, unless it is a long phrase; in which case, if the direct object is but one word, it will come first. e.g. Nahaye Petero igitabo - I gave Peter a book. Nahaye igitabo umwana wa Petero - I gave Peter's child a book.

144. **Ejôbuûndi.** This means "day before yesterday" or "day after tomorrow". E.g. yagiye ejobundi - he went the day before yesterday; azagenda ejobundi - he will go day after tomorrow.

145. The stative of **gupfâ** is often used when a person is not actually dead, but is very ill (sometimes when he is not even very ill). E.g. Arapfuye: lit. "he is dying", but actually "he is very ill". Sometimes they use ararembye in the same way - "he is about to die". However, when they say, "Yarapfuye" or "Yapfuye", they usually mean that he is actually dead. **Gupfâ** is sometimes used of things that no longer function; e.g. umupira wapfuye - the tin is flat; imashini yarapfuye - the machine broke down.

Exercises:

I. Translate into English:

1. Abantu ntibemeye kudufasha mu mirimo yacu.
2. Nagiye kure gusura umwungeri nyamara sinamubonye kuko yagiye ahandi.
3. Bashatse impamba z'iminsi itatu: ntibashatse gusanza.
4. Ejobundi umusaza yarapfuye.
5. Nahaye umuhungu igitabo n'ikaramu.
6. Mbese imbugita yanyje iri he? Nayiguhaye ejobundi.
7. Nahembye abakozi amafaranga menshi mu kwezi gushize.
8. Umwigisha yigishije byinshi abana t'abakozi.
9. Ntimwirutse vuba cyane, nuko mwaratinze.
10. Mu cyumweru gishize umuganga yavuyeyi abantu benshi indwara zabo.

II. Translate into Kinyarwanda:

1. The boys ran to school; they didn't want to be late.
2. My food for the journey was all gone and I was hungry.
3. Long ago the people helped us to build the church.
4. Did you (pl.) give the children clothes? Yes, we gave them to them.
5. The woman is very sick (dying); have them take her to a doctor.
6. The day after tomorrow we will go to help (to the assistance of) the poor man.
7. Last month the "fundis" didn't finish building our new house, but they worked very hard.
8. You have come very late (= you were late to come). Yes, the journey was very difficult for us.
9. The young lady lied to me, but I have forgiven her.
10. On our journey we saw many wild animals, and they didn't run away.

LESSON 73. Father and Mother

Vocabulary

daatâ - my, our father (father/uncle)	sô - your (sing. and plur.) father
sâ - his, her, their father	maa(mâ) - my, our mother (mother/aunt)
nyoko - your (s. & pl.) mother	nyirâ - his, her, their mother
daatâbukwê - my (our) paternal aunt	maabukwê - my (our) maternal uncle
kôoroherwa (-hewe) - to get better	Nyiragongo - name of Volcano in the Virunga mountains
umugoongo (aba-) - crying person	umugôongo (imi-) - 1. mountain crest; 2. edge, end;
ingoongo (in-) - small knife	3. piece of artwork made from cow
umugôongo (imi-) - back (of body)	kubâ mu mugôongo - to have period (female)

146. You will note that there are three words for "father" and three for "mother", depending on whose father or mother it is. The possessives are not often used with these words. **Daatâ** in itself means "my father" (or, "our father"); **nyoko** alone means "your mother", etc. Do not say **data wanjye** or **maamâ wanjye**. **Daatâ wacu** is my (our) **paternal uncle** (father/uncle), and **maamâ wacu** is my (our) **maternal aunt** (mother/aunt). In the Lord's prayer we say "Daatâ wa twêese"- Father of us all, because to say Daatâ wacu would mean "my uncle", not "Our Father".

The semantic identification of father with paternal uncle(s) and of mother with maternal aunt(s) (and of siblings with parallel cousins - see the next Lesson) is characteristic of many aboriginal societies. It is also used e.g. in India.

The **paternal aunt** is **daatâbukwê**, **soobukwê**, **seebukwê**, and the **maternal uncle** is **maabukwê**, **nyokôbukwê**, **nyirâbukwê** (see the table in point 6 of Lesson A).

147. These words have first class agreements, even though they do not have the regular noun prefixes. To make any of these forms plural the prefix **ba** is used, but not attached, still no possessive is used. e.g. ba sô - your fathers; ba nyirâ - their mothers.

Note. The first part **Nyirâ-** of many **names** has the meaning of "**Mother of**", "**Owner of**" etc., where the object is what comes in the second part of the name. Examples: (the volcano) Nyirâgôongo - Owner of mountain crest. Women: Nyirâmâana - Mother of chance; Nyirâbugiingo - She who has (a long) life (from ubugiingo - life, existence).

Exercises:

I. Translate into English:

1. Mama ararwaye cyane; tuzamujyana kwa muganga. 2. Nyina wa Rebeka yakoze cyane mu murima we. 3. Nyoko arorohewe ubu? Aratangiye korohereza buhoro, nyamara ntafi te imbaraga nyinshi. 4. Se wa Yosefu yaramufashije cyane; yamwuhaye inkanga n'ibindi bintu byinshi. 5. Data afite urugo rwiza, nyamara azajya ahandi vuba. 6. So yatashye ryari? Yatashye mu kwezi gushize ku itariki ya cumi n'icyenda. 7. Abigishwa bazahamagara ba se ngo baze ku ishuri ku munsu mukuru. 8. Ba nyina b'abakobwa babigisha guhinga no guteka. 9. Nyoko ariho? Oya, yapfuye mu mwaka ushize. 10. So na nyoko bari imuhira? Oya, bagiye gusura data wacu.

II. Translate into Kinyarwanda:

1. Where is your father? He died long ago. 2. John's mother came here day before yesterday, but I didn't see her. 3. We saw your mother in church yesterday. 4. My father is waiting for us; let's hurry. 5. Call Peter's father; I want to give him work. 6. Our fathers work hard in order to give (that they may give) us food and clothing. 7. I want to go tell my mother that the doctor is here. 8. My father in heaven (ijuru) loves us all and wants to save us. 9. The children's mother is cooking their food. 10. Tell your father that the workmen have finished molding (to mold) the bricks.

LESSON 74. Brother and Sister

(Vocabulary is included in the grammar.)

148. In Kinyarwanda it is a bit complicated to say "brother" and "sister", for it depends on the age and sex of the parties involved.

- 1) A boy's sister is **mushîki** (no initial vowel). It must be followed by the possessive: mushiki wanjye - my sister; mushiki wawe - your sister; mushiki we - his sister; mushiki wacu - our sister; mushiki wa Yohana - John's sister. In the plural: bashiki banjye - my sisters, etc.
- 2) A girl's brother is **musâaza**, which follows the same rules as mushiki. Musaza wanjye - my brother; basaza babo - their brothers, etc.
- 3) A boy's older brother is **mukûru**: mukuru wanjye, mukuru we, bakuru banjye, bakuru babo, etc.
- 4) A girl's older sister is also **mukûru**, and is used exactly the same as for a boy's older brother.
- 5) A boy's younger brother is **murûmuna**: murûmuna waanjye - my younger brother; bamurûmuna baanjye - my younger brothers, etc.
- 6) A girl's younger sister is also **murûmuna**, and used in the same way as for younger brother.
- 7) Exactly the same terms are used for **parallel cousins** (which one may not marry!), i.e. the children of one's paternal uncle or maternal aunt. So one is never quite sure if two people are actually brothers and sisters, or only parallel cousins. If necessary to distinguish them from true siblings, one says e.g.: mushiki wanjye kwa data wacu - 'sister/cousin mine of father/uncle our' = my (female) cousin. For **cross cousins** (often acceptable for marriage) one must specify, e.g.: mukoôbwa wa maabukwê - daughter of maternal uncle, etc.

149. If when seeing a boy and girl together, or two boys or two girls, you wish to ask, "are you brother and sister?", you would say: "muva inda imwê?" (lit. did you come from the same stomach?). Or "we are brother and sister": tuva inda imwê. Contracting this gives the common word for **sibling(s)/parallel cousin(s)**: **umuvâandimwê** (aba-).

Exercises:

Translate into Kinyarwanda:

- | | |
|-------------------------------------|--------------------------------------|
| 1. John's younger brother | 12. Elizabeth's younger sister |
| 2. My sister (I - a boy) | 13. My older sister (I - girl) |
| 3. Your older brother (you - boy) | 14. My younger brother (I - boy) |
| 4. His sisters | 15. Your brother (you - girl) |
| 5. Mary's brother | 16. Your younger sister (you - girl) |
| 6. Ruth's older sister | 17. My younger sister (I - girl) |
| 7. My brother (I - girl) | 18. Your older sister (you - girl) |
| 8. Your sister (you - boy) | 19. Your brothers (you - girl) |
| 9. Your younger brother (you - boy) | 20. Her brothers |
| 10. My older brother (I - boy) | 21. Are you brothers? |

LESSON 75. Immediate Past

Vocabulary

inkurû (ama-) - news

kubâbarira (-ye) - to forgive

kwîitaba (-bye) - to answer when called

gucuma (-mye) - to spread, sort out

kubâbara (-ye) - to be angry, feel bad, suffer

kuryâama (-mye) - to lie down, go to bed

gukora (-ze) umugati - to make, knead bread

gucucuma (-mye) - to mash, beat (e.g. beans)

150. The immediate past tense is formed by the personal prefix + **-ra-** + the past stem, thus: a-ra-giiye - he has gone (just now). The conjugation:

ndagiiye - I have gone

uragiiye - you have gone

aragiiye - he, she has gone

turagiiye - we have gone

muragiiye - you have gone

baragiiye - they have gone

Note: In appearance this is just like the stative, but this tense is normally used for action verbs, while the stative is for a state of being.

151. The use of this tense is to express that which has happened **just now**, or is about to happen in a moment. e.g. Aragiye - he has just now gone. Often it is used when he is just now doing it. You call a person and he answers, "Ndaje", though he hasn't started to move yet. He means, "I'm just coming", though he says "I have come."

152. In the negative of this tense and in dependent clauses the **-ra-** drops out. Usually if there is an object or phrase after the verb, the **-ra-** is dropped. e.g. mbônnye umwâana - I've just seen the child; agiiye - he has just gone.

Exercises: (Can you recognize in these exercises which verbs are stative and which are immediate past?)

I. Translate into English:

1. Twumvise inkuru nziza; turanezerewe kuzumva.
2. Wahamagaye Samweli? Yee, aritabye.
3. Umwigisha arahana umuhungu; ararakaye cyane.
4. So ari he? Araryamye mu nzu.
5. Umwana arwaye malaria; araremye cyane.
6. Paulo, ngwino. Yee, ndaje.
7. Wumvise inkuru? Yee, Yohana araziimbgiye.
8. Umugati urahari? Yee, ndawukoze ubu.
9. Abasore bemeye gufasha kiwubaka ishuri.
10. Mushiki wanjye araje; arampamagaye.

II. Translate into Kinyarwanda:

1. I have just gone to bed because I am sick.
2. John's father has heard bad news and he has gone (just now).
3. Did you call the names just now? Yes, all have answered.
4. The men went just now to begin their work.
5. The woman has a bad ulcer on her leg; she is suffering a lot (much).
6. It's getting late, I can't see well. Yes, I just lit a lamp.
7. What are the workmen doing? They've just gone home.
8. When will you make bread? I've just finished making it.
9. My mother is preparing tea; the water has just boiled.
10. This morning I saw that the floor was very dirty in your room. I know, but I just swept it.

LESSON 76. Possessive Adjectives

Vocabulary

umubiri - body
urukwâavu - rabbit
ingwe - leopard

umuzi (imizi) - root (usually plural)
igicûucu - fool, stupid person; shade, shadow
ingwâ - white earth, chalk

153. In par. 6 you learned that the possessive adjective is made up of two parts: the **first part** agrees with the thing **possessed** and the **last part** with the **possessor**. However, all the possessive adjectives you have learned thus far have been when the possessor was a person (1st class). But other things may possess: e.g. referring to a cow – **inkâ** mentioned earlier in the sentence (or the sentence before), one might say **“its tail” - umurizo wayo**. Here, **wa** agrees with **umurizo** (thing possessed), and **yo** agrees with **inka** (possessor). It is especially important to remember this when speaking of **God**: the word **Imaana** is third class. Thus, His word would not be **ijambo rye**, but **ijambo ryayo**. (See the table at the end of this lesson.)

154. The vowel in the first part of the word is always **-a**, and in the second part always **-o**, except when the possessor is a person (which forms you have already learned).

155. To remember the above, think of it this way: The first part ending with **a** refers to the noun immediately before the possessive adjective (here: tail - umurizo), like saying **“the tail of” - umurizo wa-**, and the second part ending with **o** (here: -yo) refers to the **owner** or **possessor** (here: cow - inka) that has been mentioned earlier in the tale.

Do not be frightened by the number of forms given in the accompanying table. If you follow the rule given here it will not be difficult.

For this lesson, study especially the first four columns of the table on the following page (that is, the first four classes) before doing the following exercises.

Exercises:

I. Translate into English:

1. Kabonye ingwe; amenyo yayo ni manini. 2. Hariya hari igiti kirekire; imizi yacyo ni myinshi cyane. 3. Imana ikunda abantu bayo; imbabazi zayo ni nyinshi. 4. Igicucu gifite inkwavu, ariko rumwe mu nkwavu zacyo rurapfuye. 5. Mbona impumyi; numva amajwi yazo. 6. Murumuna wa Petero yaguze intebe nshya. Amaguru yayo arakomeye cyane. 7. Urugi rw'inzu yacu ni ruto, kandi ibyuma byarwo birapfuye. 8. Hari inyamaswa mu ishyamba, twabonye imitwe yazo. 9. Ndababaye kubona igicucu; amagorwa yacyo ni myinshi cyane. 10. Nkunda cyane igihugu cyanyu; imisozi yacyo n'ibiti byacyo ni byiza cyane.

II. Translate into Kinyarwanda:

1. We have many chickens; their legs are short. 2. My older brother (of boy) has a very good cow; its horns are long. 3. God is able to defeat Satan; His strength is very great. (“strength” should be plural, and for “great” use “much”.) 4. The foolish man has very few clothes, and his hair is long. 5. The fire is big (much); its light helps us to see to read. 6. Your rabbit is very nice; its body is big. 7. Did you (pl.) see our big dog? Its tail is short, but its eyes are very big. 8. The young men have their spears because they are going to the forest. 9. John’s father built a new house; its rooms are large and it is very strong. 10. There is a lot of corn in our garden; its roots are very short.

155a. Here we give a table of all **Possessive Adjectives** (1st class are in 3rd person):

	1st class	2nd class	3rd class	4th class	5th class
1st	wê - wâabo bê - bâabo	wâawo - wâayo bâawo - bâayo	wâayo - wâazo bâayo - bâazo	wâacyo - wâabyo bâacyo - bâabyo	wâaryo - wâayo bâaryo - bâayo
2nd	wê - wâabo yê - yâabo	wâawo - wâayo yâawo - yâayo	wâayo - wâazo yâayo - yâazo	wâacyo - wâabyo yâacyo - yâabyo	wâaryo - wâayo yâaryo - yâayo
3rd	yê - yâabo zê - zâabo	yâawo - yâayo zâawo - zâayo	yâayo - yâazo zâayo - zâazo	yâacyo - yâabyo zâacyo - zâabyo	yâaryo - yâayo zâaryo - zâayo
4th	cyê - cyâabo byê - byâabo	cyâawo - cyâayo byâawo - byâayo	cyâayo - cyâazo byâayo - byâazo	cyâacyo - cyâabyo byâacyo - byâabyo	cyâaryo - cyâayo byâaryo - byâayo
5th	ryê - ryâabo yê - yâabo	ryâawo - ryâayo yâawo - yâayo	ryâayo - ryâazo yâayo - yâazo	ryâacyo - ryâabyo yâacyo - yâabyo	ryâaryo - ryâayo yâaryo - yâayo
6th	rwê - rwâabo zê - zâabo	rwâawo - rwâayo zâawo - zâayo	rwâayo - rwâazo zâayo - zâazo	rwâacyo - rwâabyo zâacyo - zâabyo	rwâaryo - rwâayo zâaryo - zâayo
7th	kê - kâabo twê - twâabo	kâawo - kâayo twâawo - twâayo	kâayo - kâazo twâayo - twâazo	kâacyo - kâabyo twâacyo - twâabyo	kâaryo - kâayo twâaryo - twâayo
8th	bwê - bwâabo yê - yâabo	bwâawo - bwâayo yâawo - yâayo	bwâayo - bwâazo yâayo - yâazo	bwâacyo - bwâabyo yâacyo - yâabyo	bwâaryo - bwâayo yâaryo - yâayo
9th	kwê - kwâabo yê - yâabo	kwâawo - kwâayo yâawo - yâayo	kwâayo - kwâazo yâayo - yâazo	kwâacyo - kwâabyo yâacyo - yâabyo	kwâaryo - kwâayo yâaryo - yâayo
10th	hê - hâabo	hâawo - hâayo	hâayo - hâazo	hâacyo - hâabyo	hâaryo - hâayo

	6th class	7th class	8th class	9th class	10th class
1st	wâarwo - wâazo bâarwo - bâazo	wâako - wâatwo bâako - bâatwo	wâabwo - wâayo bâabwo - bâayo	wâakwo - wâayo bâakwo - bâayo	wâaho bâaho
2nd	wâarwo - wâazo yâarwo - yâazo	wâako - wâatwo yâako - yâatwo	wâabwo - wâayo yâabwo - yâayo	wâakwo - wâayo yâakwo - yâayo	wâaho yâaho
3rd	yâarwo - yâazo zâarwo - zâazo	yâako - yâatwo zâako - zâatwo	yâabwo - yâayo zâabwo - zâayo	yâakwo - yâayo zâakwo - zâayo	yâaho zâaho
4th	cyâarwo - cyâazo byâarwo - byâazo	cyâako - cyâatwo byâako - byâatwo	cyâabwo - cyâayo byâabwo - byâayo	cyâakwo - cyâayo byâakwo - byâayo	cyâaho byâaho
5th	ryâarwo - ryâazo yâarwo - yâazo	ryâako - ryâatwo yâako - yâatwo	ryâabwo - ryâayo yâabwo - yâayo	ryâakwo - ryâayo yâakwo - yâayo	ryâaho yâaho
6th	rwâarwo - rwâazo zâarwo - zâazo	rwâako - rwâatwo zâako - zâatwo	rwâabwo - rwâayo zâabwo - zâayo	rwâakwo - rwâayo zâakwo - zâayo	rwâaho zâaho
7th	kâarwo - kâazo kwâarwo - twâazo	kâako - kâatwo kwâako - twâatwo	kâabwo - kâayo kwâabwo - twâayo	kâakwo - kâayo kwâakwo - twâayo	kâaho twâaho
8th	kwâarwo - bwâazo yâarwo - yâazo	kwâako - bwâatwo yâako - yâatwo	bwâabwo - bwâayo yâabwo - yâayo	bwâakwo - bwâayo yâakwo - yâayo	bwâaho yâaho
9th	kwâarwo - kwâazo yâarwo - yâazo	kwâako - kwâatwo yâako - yâatwo	kwâabwo - kwâayo yâabwo - yâayo	kwâakwo - kwâayo yâakwo - yâayo	kwâaho yâaho
10th	hâarwo - hâazo	hâako - hâatwo	hâabwo - hâayo	hâakwo - hâayo	hâaho

Explanation for the use of the above table:

You will note that there are four forms for each class. For example, in 1st class there are: we - wabo, be - babo. This is because:

- 1) the thing may be singular and the possessor singular: umwana we;
- 2) the thing may be singular and the possessor plural: umwana wabo;
- 3) the thing may be plural and the possessor singular: abana be;
- 4) the thing may be plural and the possessor plural: abana babo.

Let us take a word of another class, in order to illustrate once more the use of these forms. Suppose we wish to talk about the "roots of trees." Root - umuzi - is second class, while tree - igiti - is fourth. Remember the first part of the word agrees with the thing possessed and the last part with the owner. When we say "its root", the tree is the owner and the root the thing possessed. Thus we get:

- 1) umuzi wacyo - its root (1 tree and 1 root);
- 2) umuzi wabyo - their root (trees plural but 1 root);
- 3) imizi yacyo - its roots (1 tree, but roots plural);
- 4) imizi yabyo - their roots (trees and roots both plural).

LESSON 77. Possessive Adjectives (continued)

Vocabulary

imbâragasa (im-) - flea	imbâragâ (im-) - strength, power, force
umupaânga - machete, grass knife	idîrishyâ (5th) - window
ivî (pl. amavî) - knee	muunsî - under (followed by ya if object follows)
igipfâamatwî (ibi-) - deaf person	(from: gupfâ - to die, and: amatwî - ear)

For grammar, study the remainder of the table in 155a of possessive adjectives.

Exercise: Translate into Kinyarwanda

(Follow this pattern: The boy; his hat - umuhungu; ingofero ye.)

- | | |
|-------------------------------|------------------------------------|
| 1. The rabbit; its hair | 11. The chickens; their heads |
| 2. The dogs; their fleas | 12. The school; its books |
| 3. The cat; its ears | 13. The house; its windows |
| 4. The blind man; his eyes | 14. The countries; their languages |
| 5. God; His grace | 15. Animal; its teeth |
| 6. God; His works | 16. The sheep; its tail |
| 7. The deaf person; his faith | 17. The lantern; its light |
| 8. The cats; their tails | 18. The trees; their fruit |
| 9. The man; his knees | 19. The young girl; her teeth |
| 10. The books; their pages | |

LESSON 78. Causative Verbs

Vocabulary

kubôha (-shye) - to tie, bind, knit, weave
 isâbunê - soap (3rd sing. 5th pl.)
 gutâanga (-nze) - to arrive before someone
 gutaangaaza (-je) - to surprise, amaze, publish
 kwiishyura (-ye) - to pay (debt)
 gutîinya (-nye) - to fear, be afraid of

gusasa (-shashe) - to make a bed, spread grass
 gutâanga (-nze) - to pay (francs), to give, offer
 gutâanga (-nze) - to sentence to death
 itaangaazo - publication
 kwiishyur(ir)a (-ye) - to pay for (sb.)
 kubôhoora (-ye) - to untie

Note: **gutâanga** (to pay) is not used with an object. Use **kwiishyur(ir)a** in that case.

156. **Causative:** To give the meaning of "to cause to" to a verb, the suffix **-iisha** or **-eesha** is added to a verb. For example: *gukora* - to work, *gukoreesha* - to cause to work, *kuvûgiisha* - to make speak.

157. To determine whether to use **-eesha** or **-iisha**, one must know the "**a i u rule**": If the **next to the last syllable in a verb stem** contains **a, i, or u**, the added suffix will contain be **-iisha**, but if it has **e** or **o**, the added suffix will contain be **-eesha**.

Thus: *gukôra* → *gukôreesha* - to cause to work; *kurîrimba* → *kurîrimiisha* - to cause to sing, lead in singing, make sing, etc.

This form is not always translated in English by "to cause to". It may have the idea of "to use" or "to do with", e.g. *gukoresha isuka* - to use a hoe, work with a hoe (lit. cause a hoe to work) *kubohesha umugozi* - to tie with a rope (cause rope to tie).

You have already learned **kwîigiisha** - to teach. Now you can see that it is simply the causative form of *kwîiga* - to learn. Thus "to teach" is "to cause to learn."

For verbs with roots consisting of vowel+consonant, the causative is formed from the past-tense stem: *kubâ* (-bâaye) → *kubêesha*, *kugwa* (-gûuye) → *kuguusha*, *gupfâ* (-fpûuye) → *gupfûusha*, etc.

158. The past suffix of causatives is **-sheje** or **-shije** (according to the "a i u rule"). Do not use the usual past stem. E.g. *yakôreesheje* - he used, caused to work.

Note: There are quite a number of verbs which form their causatives irregularly, but in general you can follow the above rule.

Exercises:

I. Make the following verbs causative, and give the meaning of the causative forms:

- | | | | |
|-------------------|--------------------|-------------------|-------------------|
| 1. <i>gukora</i> | 2. <i>kugenda</i> | 3. <i>guhinga</i> | 4. <i>gukunda</i> |
| 5. <i>gushima</i> | 6. <i>gusenga</i> | 7. <i>gusoma</i> | 8. <i>guhana</i> |
| 9. <i>gutinya</i> | 10. <i>gutanga</i> | | |

II. Translate into English:

1. *Umugabo yibye amafaranga; abantu baramufashe, kandi ubu baramubohesha imigozi.*
2. *Nitemesheje imbugita urutoke.*
3. *Sasa ibyatsi mu ikawa (Coffee plantation) yawe, ariko ntuhahingishe isuka.*
4. *Mukundishe Imana imitima yanyu yose.*
5. *Ndashaka kuryamisha umwana.*
6. *Umwigisha wacu arandikisha abana.*
7. *Ukoreshe ifu nyinshi mu gukora umugati.*
8. *Abana bakarabishe isabune kugira ngo bange ico ku ntoke.*
9. *Abigisha batangishije abana umwe-umwe (see par. 227) amafaranga atanu.*
10. *Umufundi yubakishije amatafari menshi.*
11. *Isaka yarimbishije neza mu rusengero uyu muni.*

LESSON 79. Causatives (continued)

Vocabulary

gutâ (-taye) - to throw away, lose
gukûra (-ze) to grow (int.)
kujûgunya (-nye) - to throw away
guseka (-tse) - to laugh, laugh at

gukûura(mo) (-ye) - to take away, subtract
gukîra (-ze) - to get well, rescued, to heal; to be rich
uburô - millet (German: Hirse)
kuvooma (-mye) - to fetch water

(Causatives of these verbs are formed regularly, except that of **gukûra** and **gukîra**. These are **gukûza** and **gukîza**.)

159. Some common irregularities of the causative:

- 1) Verbs ending in **-za** often replace **-za** with **-riisha** or **-reesha**. e.g. **gukiza** - to save
gukiriisha - to cause to save, save by means of.
- 2) Some verbs ending in **-ra** change **-ra** to **-za**. e.g. **kubâbara** - to suffer, **kubâbaza** (-je) - to cause to suffer, hurt (tr.). Note: **kubâbara** also has a regularly formed causative: **kubâbariisha** - to use something to cause to suffer. e.g. **kubabarisha Yesu ibyaha byacu** - to cause Jesus to suffer by our sins.
- 3) Some verbs ending in **-za** in their usual form are already causative, but take a different causative form when the instrument of the action is named. e.g. **kwoza** is the causative of **kwoga**. But "to wash with soap" is **kwoggesha isabuni**.
- 4) **Guseka** has two causatives: **gusekesha**, **gusetza** - to cause someone to laugh. The two forms are used quite interchangeably, but **gusetza** is the more common. e.g. **gusekesha umwana** - to make the child laugh; **ibyô uvuga biransetsa** - what you say makes me laugh.
- 5) Monosyllabic verbs must be learned one by one, for there is no rule to determine whether the suffix will have **e** or **i**, and it can also have other vowels:
kugwa - **kuguusha**, **kunywa** - **kunywêsha**, **gusya** - **gusyesha**, **kuva** - **kuvuusha**,
guhâ - **guhêsha**, **kuryâ** - **kuriisha**, **gutâ** - **gutêsha**, **gucâ** - **guciisha**.

It is difficult to know for oneself how to form causatives since many follow the regular rule, and others follow those given above. Thus it is important to learn from the Africans each verb. But knowing these rules will help you to recognize what you hear, and by far the majority of verbs form it regularly with **-iisha** or **-eesha**.

Note: **guhêsha**, though active in form, really is passive in meaning: **kubahêsha** - to cause them to be given.

Exercises:

I. Translate into English:

1. Ibyaha byacu bibabaza Yesu.
2. Satani akunda kutugusha mu byahaj ariko Yesu adushoboza kumutsinda.
3. Abafundi bamenesha amabuye inyundo nini.
4. Amaraso ya Yesu yaduhesheje agakiza.
5. Canisha inkwi nini.
6. Ndagusabye kumfasha ariko sinshaka kugutesha igihe.
7. Kera Abanyaarwanda barishaga intoke ariko ubu abenshi (**a** makes it a pronoun) barisha ibiyiko.
8. Umwana (insert "who") Urwaye, umunyweshe umuti mu kiyiko.
9. Abakozi batemesheje umupanga ibyatsi.
10. Abana banze kuvoma; byarakaje nyina.

II. Translate into Kinyarwanda:

1. Three boys lost their books, and the teacher punished them with a stick.
2. Have you (some) millet? Grind it with stones.
3. Jesus saved us with His blood.
4. Rain and sun make the plants grow (= cause plants to grow).
5. I want to praise God with my whole life.
6. Let's not worship God only with words, but let's worship Him with our hearts.
7. Wash the windows with a lot of clean water and clean cloths.

LESSON 80. Review

I. Questions:

1. Conjugate **kumena** in the far past affirmative (no words following).
2. Conjugate **kubika** in the far past negative.
3. Conjugate **guseka** in the immediate. past affirmative.
4. What is the A I U rule?
5. The possessive adjective contains two parts. What is the purpose of each? How are they determined?
6. When two nouns follow a causative verb, what is the proper order?
7. When two pronoun objects occur in a causative verb, what is the proper order? Are there any exceptions?

II. Make the following verbs causative, and translate the causative form.

- | | | | |
|------------|--------------|---------------|------------|
| 1. kugenda | 7. gufasha | 13. kubaka | 19. kugwa |
| 2. guhinga | 8. gusenga | 14. gufata | 20. kwica |
| 3. kuvuga | 9. kuririmba | 15. kumva | 21. gucana |
| 4. gushima | 10. kubika | 16. gushobora | 22. kurya |
| 5. kuzana | 11. kuguma | 17. gusaba | 23. guha |
| 6. guteka | 12. kwandika | 18. kumenya | 24. kureba |

III. Translate into Kinyarwanda:

- | | | |
|------------------------------------|--------------------------|---------------------------------|
| 1. your father | 2. my mother | 3. his brother (older) |
| 4. your (sing.) sister (you - boy) | 5. their father | 6. my younger sister (I - girl) |
| 7. your (sing.) mother | 8. his sisters | 9. their mother |
| 10. my (boy) younger brother | 11. your (girls) brother | 12. my older sister (I - girl) |

IV. Translate into Kinyarwanda: (Do not translate words in parentheses)

- | | | |
|-----------------------------|-------------------------|------------------------------|
| 1. (cows) their tails | 2. (cat) its hair | 3. (deaf man) his ears |
| 4. (God) His word | 5. (fire) its smoke | 6. (blind man) his tongue |
| 7. (cow) its milk | 8. (God) His love | 9. (tree) its leaves |
| 10. (country) its name | 11. (fleas) their legs | 12. (young men) their anger |
| 13. (kraal) its Douses | 14. (house) its kitchen | 15. (young girls) their lamp |
| 16. (God) His kingdom | 17. (leopard) its body | 18. (house) its door |
| 19. (friends) their letters | 20. (lamp) its light | |